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you are willing to contribute. That was what was done in the case of the Sa temples of South Travancore. Government agreed to give them Rs. 100 for each well. They agreed to do the manual labour. You can also do the same thing.

Member.—About the certificate.

Dewan.—That is a matter of detail.

As regards a law of inheritance, you must request some member of the Legislative Council to introduce a private Bill. It is the non-official members that are bringing such Bills. There is the Nair Regulation Amendment Bill.

Member.—We have no representative there.

Dewan.—Mr. Ramankunju of Alleppey represents the depressed classes.

As regards drink, I have said repeatedly that Government cannot use any compulsion. If people voluntarily cease to drink, certainly they are at liberty to do it.

Member.—Roads are not open to us.

Dewan.—All public roads are open to all communities. That is the law of the country.

140. Some suggestions for the advancement of the Cheramar community.

Mr. N. J. Joseph (Member, Nominated) began with a prayer for changing the caste name of his community 'Pulayar', which meant polluted people, into 'Cheramar', meaning the ancient inhabitants of *cheranad*, and spoke at great length on the origin and traditions of the community. They numbered about four lakhs in the State and claimed to have ruled over Kerala in the past. They traced their origin from the original inhabitants of South India whose descendants beyond the ghats were known as 'Pallars and Pallis'. That such a people, with time-hon[oured] traditions and a hoary antiquity should bear an appellation synonymous with w[orth]lessness entered a vigorous plea for the u[nu]sual change. The appellation was an irony of fate, and the Member urged that immediate steps should be taken for the immediate obliteration of that insufferable stigma.

The next prayer of the Member was that the petitions usually submitted by the depressed classes might be forwarded to the heads of the departments concerned for *report* and not for *disposal*, and that prompt endorsements might be given to the petitioners from the Huzur Office directing them with specific reasons in the event of the refusal of any prayer. The present practice of forwarding petitions for disposal entailed great hardship on the petitioners because those petitions step by step drifted down to the very lowest subordinates in the service who had little or no sympathy for the backward classes.

The Member then detailed the difficulties under which his community was labouring in the matter of dwelling sites. The existing systems of land tenure precluded the Cheramars and communities labouring under similar social disabilities from acquiring absolute ownership of land. The grant of three acres of land offered by the Government in out of the way places and hilly tracts was hardly calculated to redress their grievance. Moreover, Government could ill afford to forego the benefit of their labour, which was a national asset for the people's good. The Member, therefore, requested that Government might be pleased to acquire lands near towns and villages and grant them as dwelling sites to the members of his community who stood in sore need of them. Government might make an annual allotment in the Land Revenue Budget for paying the compensation for the lands thus acquired; and the amount might be realised from the grantees in five or six annual instalments. The Member spoke also about the various difficulties to which they were being subjected in the matter of registry of *puduval* and *poramboke* lands. Speaking about such lands in the northern parts of the State, the Member pointed out that since most of the lands in Shertallai, Vaikam and other taluks were backwater *porambokes*, the rules insisting on their auction placed the members of the depressed classes at a disadvantage in the matter of securing such lands for themselves. Chief among the other disabilities enumerated by the Member was the unsympathetic attitud[e]

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special revenue officers in the matter. The removal of all those difficulties was earnestly prayed for. The Member next prayed that cultivable areas within reserved forests might be registered in the names of the members of his community and that they might be allowed to pay the *tharavila* due on those lands in easy instalments. He also observed, in passing, that the lands intended for the benefit of the members of his community should not be registered in the names of Missionaries who were supposed to safeguard their interests.

The next point urged by the Member was the grant of educational concessions to the members of his community. He thanked the Government for the concessions already granted and prayed for the reservation of seats for their children in schools as in Mysore so as to obviate the contingency of want of accommodation. The establishment of schools by the "Travancore Cheramar Sangham" with a Government grant of Rs. 15 per mensem to each school, the institution of four scholarships of the value of Rs. 7 each in each taluk for secondary education and of two more scholarships of the value of Rs. 15 each for collegiate education, and the opening of two central boarding schools for the boys and girls of the community were advocated by the Member in that connection.

The next matter to which the Member referred was the need for the Government giving their moral and material support to the Cheramar Sangham so as to enable it to institute a permanent endowment fund. He prayed that the officers of the Government might be called upon to co-operate with the Sangham in raising a fund by the subscription of at least one rupee per annum by each of the eighty thousand Cheramar families in the State, and that the fund thus raised might be taken up by the Government as a permanent deposit on 10 per cent. interest as a special case. It was the intention of the Sangham to utilise the interest alone for the uplift of the community, the principal remaining intact with the Government.

The Member next prayed that the nomination of members to the Sri Mulam Popular Assembly and the Legislative Council might be made in consultation with the Executive committee of the Cheramar Sangham through its General Secretary. The existing practice of haphazard nomination was often fraught with untold evil to the community in that, more often than not, illiterate or self-seeking individuals were nominated who would either make no proper representation at all or seek to meet their own selfish ends. The Sangham was a well-ordered institution organised on a racial and not a religious basis for the advancement of the community in every way.

The Member then requested that the Government might lend their support for the preservation of the past history of the people and also to make further investigations into that history through the agency of the Archæological Department and publish the results in the Government Gazette. He further suggested that a committee might be appointed for doing that work.

The next subject taken up by the Member was the condition of Pallars residing in the Tamil taluks. He requested that they might be included among the depressed classes and shown all the concessions allowed to such people. They had an organisation called the Pandyar Sangham and the Member requested that the community might in future be officially known as "Pandyar" instead of "Pallar" and that facilities might be afforded in the matter of approach roads, bridges, etc., to the Pandyar villages in the Shencottah taluk and that a report as to their economic condition might be called for.

The Member concluded with another prayer for the appointment of a special officer, with the status and powers of a Dewan Peishkar, to personally enquire into their grievances and complaints, to watch over the interests of the depressed classes and to promote their material and moral welfare.

Dewan's reply.—You refer to a very large number of matters. I am not in a position to reply to you in regard to each and every one of them. All and suggestions will be considered.

regards the appointment of a special officer, it is a very costly proposition. not permit that. Some of your other suggestions may be acceptable

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to Government, *e. g.*, that the complaints received from mem ms for other commu- classes should be personally enquired into by officers not belo us to build temples dars. I will consider that suggestion.

Mr. Paradi Abraham Isaac (Member, Nominated) pra ing Government to of his community might be no longer known as "Pulayars", but be

He also requested that increased facilities might be afforded t roads, wells and in the matter of education, by instituting four scholarships of the valu mic advance- each taluk in the lower classes and of Rs. 15 each in the higher classes. W were no Government or aided schools the member suggested that men belong tude of his community who might have no examination qualifications might be employ evolent teachers. The Member referred to the concession enjoyed by the Nambutiri chil that in the matter of free tiffin and desired that that benefit might be extended to tate pupils of his community also. General exemption from the payment of entrance fees, and prompt arrangements for the issue of acquittance certificates, whenever required, were other requests made.

The Member next spoke about the need for employing some men from his community as assistants to the Inspectors of the Agricultural and Co-operative Departments. He also requested that they might be freely entertained in the public service and prayed for a statement being furnished to him showing the number of hands appointed from his community in the Police, Anchal, Sanitary and other Departments.

The next point referred to by the Member was the restriction to which the members of his community were now obliged to subject themselves in the matter of the use of certain roads in Ambalapuzha, Vaikam, Talavadi, Kottayam and other places. The Member urged the need for removing that restriction.

Another difficulty experienced by the members of his community w more the high-handedness of process peons. To save the members of his communit from hiding themselves at the sight of those peons, the Member suggested the ap pointment of a responsible member of his community in each *pakuthi* who should be approached by the process peon first for the purpose of serving the summons or warrant as the case might be on the individual concerned.

Other needs referred to by the Member were the qui throwing open to them of *satrams* close to public roads and rivers in Peermade a nd Kottayam and the allocation of seats in the Legislative Council.

Dewan's reply.—I do not think there ng sit many new points in regard to which I should give a reply. I will say a few ertain words in regard to two or three matters.

As regards the appointment of members of your community who have passed the English School Le ri ve Certifi cate examination or studied up to Form VI, as assistants to Co-operative In of the ctors with a view to spread the Co-operative movement in the community, it is n for possible to create specific appointments for the purpose. We may give then some fees or honoraria and thereby enable them to go about and work among the impeople. The Registrar of Co-operative Societies will be asked to consider the matter and submit proposals.

In regard to app ointments, I should like the members of your community who are members of the out Assembly to send up to Government a list of the people of the community who are it qualified to hold appointments, mentioning also the appointments for which they ar n t qualified. Heads of Departments will then be asked to inform the representati vere s of the community in the Popular Assembly, from time to time, as to which an nies of those persons have been employed.

The other ne plain s have already been answered.

Member. It was u cing prevented from entering Anchal offices and public cutcherries (6) The followi ber..

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